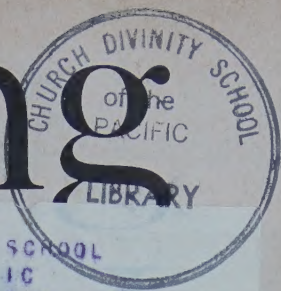


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December 3, 1961

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“Almighty God,
give us grace
that we may
cast away
the works
of darkness,
and put upon us
the armour
of light. . . .”

— From the Prayer Book Collect
for the First Sunday in Advent

RNS

Advent wreath: With the opening of the Church year, a seasonal symbol [p. 5].

Happy New Year!

In the true spirit
of Christmas giving

FOR THE RECORD

Poor

Henry's

Almanac

by Charles Roe

Henry's Almanac does not include some of the nicer things to be said about him, alas.

Henry, of course, is VIII, of England. He has often been hauled over the jumps for his high (or low) diddles on the marital trampoline, but we will concern ourselves here only with one of the virtues of this odd-ball among odd-balls of royalty, the impetus he gave English music.

Like every other prince of the age, Henry had a private group of musicians, in his case a very large group of trumpeters. These court musicians must have been talented, because the trumpet then was something in the nature of the bugle and coachhorn in that it was difficult to play, not being chromatic, that is, equipped with the familiar three valves of the trumpet we are used to seeing.

Later this platoon of trumpets was augmented with sackbuts (trombones), shawms (early ancestors of the modern oboe), recorders (now enjoying a renaissance), and flutes. Too, there was a horn known as a cornet, made of wood with a long conical bore and a cup mouthpiece. The air column was stopped by the use of finger holes as with the modern woodwinds.

Gradual Expansion

From Henry's time through King James I, the royal music literature gradually expanded from what must have begun with a simple fanfares through intricate dance forms with harmonies and tempos to match.

Until recently it was thought that all the vast repertoire of the period had vanished into oblivion. But a set of manuscripts in the Fitzwilliam Museum recently turned up 60 compositions for the royal band of James I.

On London's L'Oiseau-Lyre label a notable collection of this music may be heard. The **Royal Brass Music of King James I** (SOL 60019) covers this period when Englishmen, contemporaries of the much better known Gabrieli and Monteverdi, were turning out a far larger repertoire no less original and much less limited in style — 14th and 15th century.

The 19 compositions on this disc are

Continued on page 20



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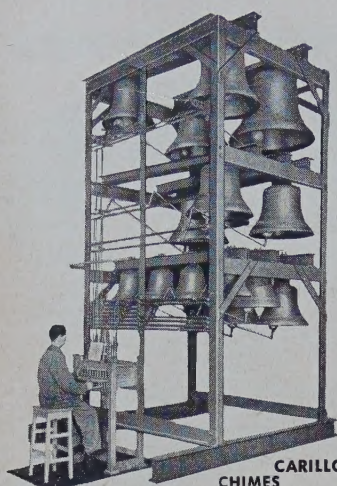
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LETTERS

(Most letters are abridged by the editors.)

Credal Subscription

Does it not seem ironical that Prof. Casserley should seek support from William Temple in his letter in your November 12th issue and then endorse the action of the Bishop of New Jersey which, if it had been followed in Temple's own case, would surely have precluded his ordination? Archbishop Ramsey in his *An Era In Anglican Theology* describes the "tentative" way in which Temple was able to affirm the Virgin Birth and the painstaking and delicate discussions by which Archbishop Davidson convinced himself — not that Temple was strictly satisfactory in his expression of faith in the Virgin Birth — but that "the tendency of his mind" was in an orthodox direction.

Prof. Casserley says he has known no one who denied the Virgin Birth who was really a believer in the Incarnation, but here he is in disagreement with Temple, who makes it clear in his introduction to the report on *Doctrine in the Church of England* that he knows of such men and fully recognizes the sincerity and reality of their position.

The Bishop of New Jersey and Prof. Casserley might, in my humble opinion, meditate profitably on a comment on this matter of credal subscription from the present Archbishop of Canterbury in the book referred to above: "The Anglican vocation [is] to risk untidiness and rough edges and apparently insecure fences so that it may be in and through the intellectual turmoil of the time — and not in aloofness from it — that the Church teaches the Catholic Faith" (page 89).

(Rev.) JOHN M. KRUMM

Chaplain, Columbia University
New York, N. Y.

Service to the Navy Prison

Here at Portsmouth we have the only Navy prison in the country. I have made every effort to minister to Episcopalians who are imprisoned [in the Navy prison at Portsmouth], and I have had the kind co-operation of the Protestant chaplain at the prison. However, because of the particular nature of the command, it is impossible for me to serve any prisoners who do not specifically request the ministrations of an Episcopal priest.

Consequently, I write to ask that any of your readers who might have friends, relatives, acquaintances, or parishioners in this prison report their names and numbers to me and also suggest to them that they request the chaplain here to provide them with Episcopal ministrations. If such a request is made, I am able to provide Holy Communion, hear confessions, and minister in other ways to the prisoner.

Unfortunately, most of our Navy men are unaware of their right to be classified "Episcopalian" rather than "Protestant," so I am unable even from the records to determine which prisoners are Episcopalians. I should like very much to be of service to our people in the prison, but only in the above manner can this service be provided.

(Rev.) JOHN D. SWANSON

Rector, Christ Church
Portsmouth, N. H.

A Time for Prayer

The world presents a frightening spectacle and people do not know where to turn for help. Many seem more intent on surviving a nuclear war than on preventing one. This attitude is much more alarming than public apathy. The building of fallout shelters reveals and spreads a mood of resignation and fatalism. One who has built a shelter develops a false sense of security, and is less likely to resist the drift toward war. Surely we cannot save the world by seeking to save only our own skins.

It is still possible to develop the public will to resist our own destruction. The Holy Spirit works through the human spirit — we have only to pin our faith on this, and get to work.

We who are Churchpeople must naturally turn to the Church for help. That help should be available at once, not only to those of us who are in the Church, but to all of God's children. The Church must take the lead in the community, the nation, and the world, now.

It is not enough to issue prepared statements or send out printed prayers. Something must be done to focus public attention on our dilemma and the way out of it. We need personal contact with our clergy and our God — private prayers and the Sacraments, of course — but public prayer, too, and public demonstration of faith and courage, an attempt to marshal that "will to resist destruction" which is inherent in the human spirit.

Therefore I ask everyone to set aside part of one weekday and designate it as a day devoted to prayer for guidance, and meditation, in this dangerous hour. Twelve to three o'clock is suggested.

The meditations could be worked out in basic outline and sent to all the clergy to be amplified. There need be no political implications nor anything that could be construed as propaganda. Actually the meditations could well be based on our prayer for guidance: "O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly, grant us in all our doubts and uncertainties the grace to ask what thou wouldst have us to do, that the Spirit of Wisdom may save us from all false choices, that in Thy Light we may see light, and in thy straight path may not stumble."

Surely there is enough "meat" in this prayer to provide many meditations.

Please don't let the Church let us down. Help us; don't fail us. I feel in my heart I speak for millions, I am only one voice.

CARRIBEL YOUNG

Niles, Mich.

Contributions for Pilgrims

It is my understanding that no law was, in fact, broken by the members of the Prayer Pilgrimage — the 15 priests were arrested for breach of the peace when, according to eyewitnesses, there was no breach of the peace, no sign of any disturbance. However, even if traveling together and seeking to eat together were against the law, I believe very strongly that they would have been right to do as they did.

Either legislative or judicial remedies may be sought. The judicial remedy, of course, requires the deliberate breaking of the allegedly unconstitutional law, in order to

Continued on page 18

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Volume 143 Established 1878 Number 23

**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

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THINGS TO COME

December

3. First Sunday in Advent
8. National Council's General Division of Women's Work meeting, Greenwich, Conn., to 11th
10. Second Sunday in Advent
12. National Council meeting, Greenwich, Conn., to 14th
17. Third Sunday in Advent

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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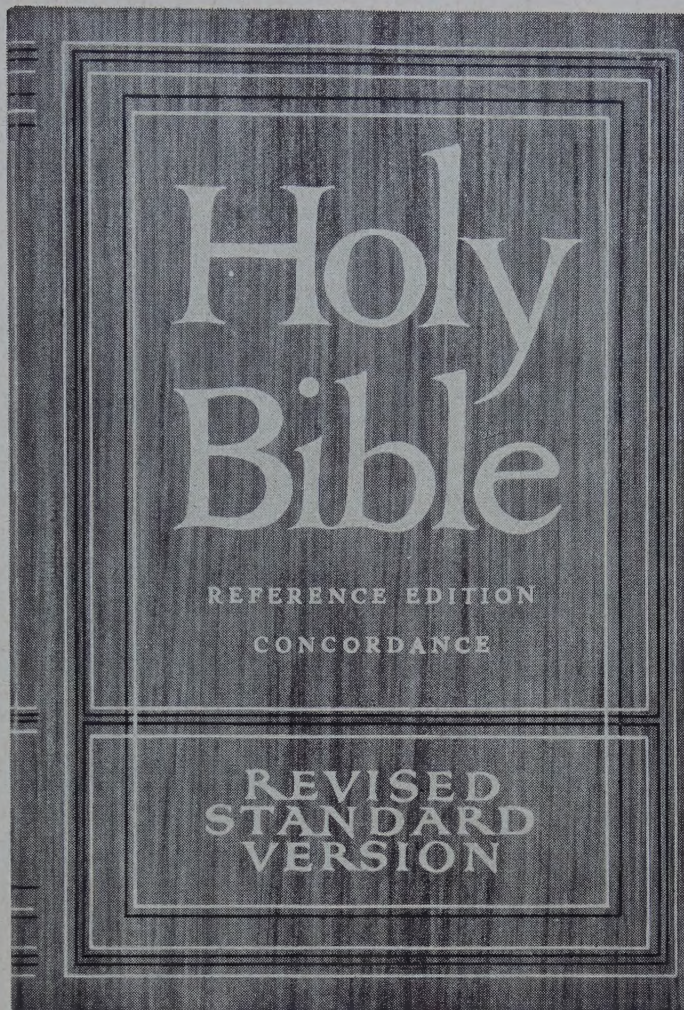
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The Cover

The Church year opens, not with January 1st, but with the first Sunday in Advent, the season dedicated to preparation for Christ's coming. Many families observe the season with Advent wreaths, lighting one more candle for each of the four Sundays.



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Our King and Saviour draweth nigh; O come, let us adore him.

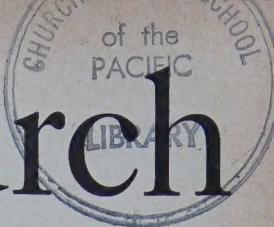
— Advent Invitatory, Prayer Book, p. 8

Our King and Saviour

Shown in our picture of this week is the altar, with hanging figure of Christ the King, of St. Mark's Church, Radium Springs, Albany, Ga. (diocese of Georgia). Building was completed about a year ago, under Blake Ellis, A.I.A., Valdosta, Ga., as architect. Freestanding altar is of white, native Georgia marble. Christ the King figure (with right hand bestowing blessing) was done by Carl Moser Studios, New York. Vicar of St. Mark's is the Rev. Harry W. Shipps.



The Living Church



First Sunday in Advent
December 3, 1961

For 83 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

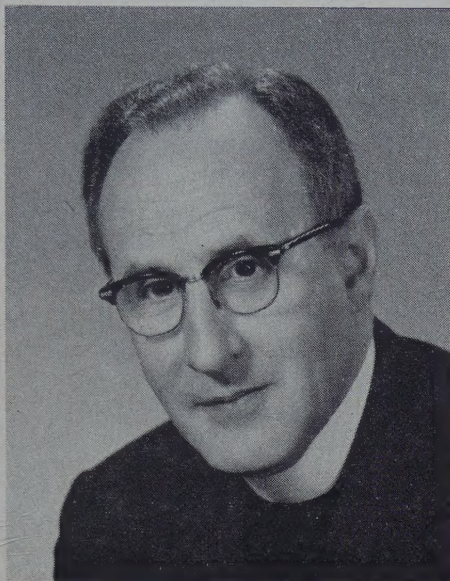
EPISCOPATE

The Returns Are In

In a second session, the convention of the diocese of Long Island elected the Ven. Canon Charles W. MacLean to be second Suffragan Bishop of Long Island. The election came on the 15th ballot. Canon MacLean has accepted the election, subject to the necessary consents.

The first session, on November 4th, ended in a deadlock after eight ballots, during which Canon MacLean emerged as the lay choice, and the Rev. Albert A. Chambers as the clerical choice [L.C., November 19th]. Fr. Chambers withdrew his name before the second session was called on November 18th, but withdrew the withdrawal and was a nominee when the ninth ballot was cast at the beginning of the second session.

Two nominees of the first session, the Rev. John M. Haight and the Rev. Canon John W. Davis, withdrew (on the second and third ballots, respectively) and were not renominated at the second session. Five others — the Rev. Samuel Davis, the Rev. W. Robert Hampshire, the Very Rev. Harold Lemoine, the Rev. Victor Regan, and the Rev. Dougald Maclean — withdrew in the course of the first session but were nominated again for the second session. The Ven. Canon Harry J. Stretch was nominated in the sixth ballot, was not a starter in the second session, but was nominated again on the 13th ballot.



Bishop-elect MacLean
On the 15th ballot.

ECUMENICAL

Keeping the Way Open

A personally inscribed copy of the Book of Common Prayer, together with a star-shaped crystal paperweight, were given to Pope John XXIII by the Most Rev. Arthur Lichtenberger, Presiding Bishop, when he paid a courtesy call to the Pope on November 15th [L.C., November 26th]. The paperweight bore the

legend, "More things are wrought by prayer than this world dreams of."

The Pope returned the gesture by giving papal medals to Bishop Lichtenberger, and to Bishop Scaife of Western New York and Clifford Morehouse, President of the House of Deputies. Bishop Scaife and Mr. Morehouse accompanied the Presiding Bishop to the Vatican and were presented to the Pope at the end of Bishop Lichtenberger's 40-minute audience. Bishop Scaife gave Pope John a crystal urn with an etched image of an American cowboy.

Bishop Lichtenberger and his party were escorted to the Vatican by Msgr. J. G. M. Willebrands of the Vatican Secretariat of Unity, who was one of the Roman Catholic observers at last summer's World Council of Churches meetings in Scotland. Msgr. Eugenio Cardinale, chief of protocol of the Vatican Secretariat of State, accompanied the Presiding Bishop to the papal library, where the American Churchman was greeted cordially by the head of the Roman Catholic Church. At the close of the audience, Pope John dismissed his three visitors with his blessing.

After the audience, Bishop Lichtenberger held a press conference, during which he answered questions from some of the 50 or so newsmen present. He indicated that the Episcopal Church might be willing to send an observer to the forthcoming Vatican Council, if invited to do so, although he pointed out that the

Long Island Suffragan Election (second session)

Ballot number: Nominee	9		10		11		12		13		14		15	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Albert A. Chambers	70	32	79	37½	80	35½	78	33	79	34	80	34	80	30½
Samuel Davis	18	14½	13	6	11	3	10	5	5	5½	4	3½	1	2½
Charles E. Gus	14	8½	12	5	7	3½	5	2½	3	2½	1	1½	1	1½
W. Robert Hampshire	4	1	3	1	2	0	2	0	2	0	2	0	1	1
Harold F. Lemoine	9	3	4	0	3	0	2	0	2	1	2	0	1	0
Charles W. MacLean	61	52½	70	66	73	64½	78	65½	90	69½	96	75½	94	77
Dougald L. Maclean	11	7	8	4	6	3	4	0	5	3	5	3	6	3
J. Kilmer Myers	4	0	2	0	1	0	0	0	0	0	0	0	0	0
Victor M. Regan	1	1	0	0	0	0	0	0	0	0	0	0	0	0
Harry J. Stretch									9	2	4	1½	3	1
Votes counted	192	119½	191	119½	183	109½	179	106	195	117½	194	118½	187	116½
Necessary to elect	97	60	96	60	92	55	90	53½	98	59	98	59½	94	58½



RNS

Bishop Lichtenberger leaving the Vatican
A new atmosphere of greater cordiality.

council will be primarily concerned with internal affairs of the Roman Catholic Church. He noted that the Pope had spoken of his great interest in the Assembly of the World Council of Churches, held at New Delhi in November, and his deep desire for the unity of all Christian people. Bishop Lichtenberger called attention to the fact that the Roman Church sent official observers to the WCC meeting.

Questioned further about the prospects for Christian unity, the Presiding Bishop said that achieving it was a slow process, but that it was important to keep the way open, and that there was a new atmosphere of greater cordiality among many Christian Churches.

The Episcopal Church, the bishop said, was ready to discuss unity with any body of Christians on the basis of the four areas mentioned in the Chicago-Lambeth quadrilateral—the Scriptures, the Creeds, the Sacraments, and the historic episcopate. He cited the concordats of the Episcopal Church with the Old Catholic and Philippine Independent Churches, and mentioned the conversations to be held with the Presbyterian Church, the Methodist Church, and the United Church of Christ.

WCC

More for One

The International Missionary Council became a part of the World Council of Churches at the opening business session of the WCC's third Assembly at New Delhi, India, on November 20th.

The WCC also admitted to membership a total of 23 Churches, including the Russian Orthodox Church and the Or-

thodox Churches of Poland, Bulgaria, and Romania.

Other Churches added to the WCC membership were:

(Asian Churches) Evangelical Church in New Caledonia and the Loyalty Islands; United Presbyterian Church of Pakistan; Presbyterian Church of the New Hebrides; Congregational Christian Church in Samoa; (Latin American Churches) Pentecostal Church of Chile; Presbyterian Church in Trinidad; Pentecostal Mission Church of Chile;

(United States) Finnish Evangelical Lutheran Church (Suomi Synod);

(African Churches) United Church of Central Africa in Rhodesia; Moravian Church in the Western Cape Province; Union of Baptist Churches of the Camerouns; Church of the Province of Uganda and Ruanda-Urundi; Presbyterian Church in the Camerouns; Evangelical Church of Gabon; Bantu Congregational Church; Presbyterian Church of Nigeria; Evangelical Church of North-western Tanganyika; Evangelical Church of Manianga Matadi; and Usambara-Digo Lutheran Church.

Admission of the Russian Orthodox Church was approved by 142 of 149 valid votes. Three opposed and four abstained. Opposition to the move centered around charges that the Russian Church was a tool of the Communist government in its country, and that the Church would function as a political "sounding board" in WCC meetings. The cause of the Russian Church was upheld by, among others, Churchman Charles P. Taft, former mayor of Cincinnati.

The International Missionary Council, organized in 1921, comprised some 35 national missionary organizations and Christian councils throughout the world. Its integration into the WCC means that the WCC, which has been primarily concerned with Church unity, theological studies, international affairs, and service to refugees, will also be responsible for coördinating Protestant, Anglican, and Orthodox missionary enterprises.

ENGLAND

Support from the Laity

In an open letter to the Archbishops of Canterbury and York, 53 members of the Church of England's House of Laity have criticized as "ill-timed and harmful" a recent plea by 32 Anglican theologians for a more liberal policy on intercommunion [L.C., November 12th].

The laymen reaffirmed their belief that only a clergyman ordained by a bishop in the line of apostolic succession should administer the Sacraments.

They declared that there should be no extension of intercommunion beyond precisely defined situations in which a member of another Church may take Communion when he is cut off from his own Church.

The theologians, while holding that acceptance of the historic episcopate "is

the best means by which a reunited Church may be given a fitting outward form in which its inward unity in Christ" might be manifested, added that our Lord "is not tied to any one form of ministry." They said, "We have no doubt that every faithful minister of the non-episcopal Communion, who has been duly called and commissioned to act as such, exercises the one priestly ministry of Christ no less than do his Anglican brethren." They also expressed their belief that "the Holy Communion is not only the goal of unity but also an efficacious means of the grace of unity, as of all grace." They said, however, that, in calling for a policy change, they were not trying to arouse party strife.

Specifically, the theologians urged:

1. That individual baptized communicant members of Churches not at present in communion with the Church of England should be welcomed to Communion on other occasions besides those when they are cut off by distance from the ministrations of their own Churches;

2. That [a resolution] passed by the upper Houses of the Convocations of Canterbury and York in January, 1933 . . . which implicitly forbids Anglicans to communicate at non-episcopal celebrations of the Holy Communion should be revised in such a way as to safeguard and extend their right to do so;

3. That more opportunities should be created and recognized for corporate acts of Communion between members of those Churches which are seeking unity; and

4. That such acts be reciprocal, i.e., that they should not be confined to invitations to Free Churchmen to communicate at Anglican services. We believe that the practice of concelebration should be permitted in order to make intercommunion possible on the part of Anglicans who do not share our [viewpoint] on this matter, but we are convinced that there are occasions when fully reciprocal intercommunion is both possible and desirable.

In their rebuttal, the laymen said:

"We believe that the Holy Communion is the act by which we realize, to the most profound and fruitful degree, our unity within the wholeness of the Church's sacramental fellowship, not merely a means and instrument toward unity."

"Moreover," they continued, "to describe it as an efficacious means of the grace of unity in the light of the continued division manifested by our non-conformist brethren who do practice intercommunion is as naïve as to suppose that this whole issue can be raised without causing strife."

Names affixed to the theologians' letter were: James Atkinson, Peter Baelz, Sher-

ANGLICAN CYCLE OF PRAYER

December

3. Waikato, New Zealand
4. Wakefield, England
5. Wangaratta, Australia
6. Washington, U.S.A.
7. Wellington, New Zealand
8. West Buganda, Uganda
9. Western Massachusetts, U.S.A.

in Bailey, Mollie Batten, J. S. Bezzant, P. G. Bostock, A. C. Bouquet, Cyril Bowles, W. G. Fallows, W. C. Frend, S. L. Greenslade, M. M. Hennell, D. G. Hill, Leonard Hodgson, Norman Hook, Hugh Jordan, G. W. H. Lampe, D. M. MacKinnon, W. R. Matthews, H. W. Montefiore, C. F. D. Moule, C. E. Raven, Howard Root, J. N. Sanders, John Taylor, Julian Thornton-Duesbery, H. E. W. Turner, A. R. Vidler, M. A. C. Warren, D. E. H. Whiteley, M. F. Wiles, and G. F. Woods.

EAST AFRICA

Masasi Progress

Bishop Huddleston of Masasi, Tanganyika, who was in the United States during November on a speaking tour [L.C., November 26th], said in an interview with THE LIVING CHURCH that his diocese had a great work to do in the emergence of this country as a national entity.

The bishop, who described his work in South Africa a few years ago in the book, *Naught for Your Comfort*, stressed the need for the Anglican ministry to raise its educational standards, in order to keep up with the advancing educational level of the leaders of the country. He pointed out that the country has achieved a high literacy rate among children of school age in the past few years, and said that the Church in his diocese has over 100 elementary schools. He told of a four-year college/seminary being operated jointly by the dioceses of Masasi, Zanzibar, and South-West Tanganyika. The seminary has more than 30 students, he said, and is now seeking financial support to improve its facilities and its location.

According to Bishop Huddleston, the Brotherhood of St. Andrew is being established in his area, and already there are more than 700 members. He said that ties are being established with the BSA in the United States.

CONNECTICUT

Unwarranted Abbreviation

In reporting the consecration of the Rt. Rev. Joseph Warren Hutchens as second Suffragan of Connecticut [L.C., November 26th], THE LIVING CHURCH unwittingly omitted the new bishop's surname. Bishop Hutchens, so far as is known, has not so abbreviated his name.

CHICAGO

Fundamentals

The Rt. Rev. E. U. Trevor Huddleston, Bishop of Masasi, Tanganyika, nearing the close of a speaking tour of the United States, spoke at the dedication of a school building in Chicago on November 18th, and expressed some views concerning Christian education.

The school, affiliated with the Bishop



Bishop Huddleston at school dedication: The opening of any school is an act of faith.

Anderson Foundation, will be called the Laurance Armour Day School, and will serve, for the present, some 120 children of students, faculty members, and staff members of the schools in Chicago's medical center district. According to present plans, the school will open first with a nursery, kindergarten, and first grade.

According to the Rev. Richard Young, director of the foundation, the establishment of the school is regarded as part of the Church's response to its commitment to the community in which it ministers. He said that he hopes to arrange to have a community of nuns operate the school.

At the dedication, Bishop Burrill of Chicago and Bishop Street, Suffragan of Chicago, participated along with Bishop Huddleston.

In his address, Bishop Huddleston pointed out that the opening of any school is an act of faith. He then went on to ask:

"What are the fundamental principles, whether in England or in Africa or in America, which mark out Christian education from any other form of education? . . . How far [is] a school which openly and quite clearly professes to stand for these principles . . . allowed to influence and mold the future of those who come to receive education within its walls? How does Christian education differ, if it does, from any other form of education?"

"Well, I suppose one could say that the aims of all education, and of every kind of education which is real, are to train children to love and to understand beauty and truth and goodness. . . . Where does Christian education differ? I would suggest that it differs fundamentally because, with respect to beauty and truth and goodness, we find the sum . . . in the person of our Lord Jesus Christ. 'I am the Way and the Truth and the Life.' I am the way, and without Me all this beauty and the pursuit of it can so easily turn and twist wrongly. I am the truth, and without Me your searching and your seeking and your holding can so easily go astray into falsehood and into lies. I am the life, and without Me there is no possibility of finding true fulfillment in any of the moralities.

"Here is the fundamental difference, then,

between the Christian idea of education, and education. If I'm right, it is because always and at the heart of things, the Christian sets the person of the Lord Jesus Christ and His authority, and of course it is because of this that there is no area of human life which is outside the reach of His Church.

"This school doesn't exist simply to serve one fragment of a divided Christendom. It exists to serve all men. This school doesn't exist to serve just one tiny part of a community and of its activities. It exists to serve the whole, and, under God, this is its only true purpose and function."

PITTSBURGH

Bishop's Mother Dies

Jane Landers Pardue, mother of Bishop Pardue of Pittsburgh, died at the Episcopal Church Home, Pittsburgh, Pa., on November 16th. She was 86 years old. A native of Saratoga Springs, N. Y., Mrs. Pardue had resided with Bishop Pardue and his wife for about 25 years. She was a member of the Church of the Redeemer, Pittsburgh, and a member of its altar guild. Services were held for her at the Church of the Redeemer on November 17th.

She is survived by her son, two grandchildren, and one great-grandchild.

PUBLIC AFFAIRS

We Decide

"We are our brother's keeper, and we are accountable to God," said three priests of Gainesville, Fla., in one sermon preached at three churches (Holy Trinity, St. Michael's, and the Chapel of the Incarnation) in Gainesville on November 5th.

The Rev. Earle C. Page is rector of Holy Trinity, the Rev. W. MacLaurine Hall is in charge of St. Michael's, the Rev. William W. Lillycrop is chaplain at Incarnation, and the Rev. Edward M. Berckman is associate chaplain there.

The sermon, titled "The Stewardship of Survival," dealt with philosophical and ethical questions confronting Christians

in these days of threat of thermonuclear warfare. "Each of us," the clergymen said in their sermon, "must act by the light that God gives him through his own informed conscience." They added, "The Church can and must, however, provide a clear statement of principles from which decisions can be made, and in the power of God provide also a strengthening community in which they may be made." The sermon treated of four main questions:

First, is the Christian called to survive?

As part of his stewardship to God the Christian is called to preserve and care for his own life as well as the lives of others. . . . We are called to survive in order that we may serve.

At the same time we must say that survival for self, for service, or for the preservation of the State is not the only Christian witness. It is sometimes easier to die for the good than to live and work for the same good in the midst of conflict and destruction. Yet at many times in history that witness has required the giving of one's life. A Christian finally is not called to live or die, but to be faithful to Our Lord.

Second, should Christians build fallout shelters?

It remains to be established whether adequate shelter is possible in the event of nuclear war. . . .

If, however, shelter is possible; and if it is also probable that fallout shelters are necessary in order to insure our survival as a nation, it becomes the responsibility of our national government to see that shelters are built. . . .

When a Christian is convinced that national, state, and local government cannot, or will not, fulfill its responsibility, he should take what corporate action he can, recognizing his responsibility for those who for whatever reason are less able to act than he. . . .

Third, can a Christian rightly exclude anyone from his shelter?

The situation at the shelter door is not unique. . . . As in more common decisions of life, there will be faithfulness to God, and unfaithfulness. Some faithful persons will hear in that moment a call to act in the charity of Christ and lay down their lives. Other faithful persons will know that they are bound by prior and God-given responsibilities, and so deny their neighbor. They will not refuse to save some because they cannot save all.

Finally, how do we live with the threat of a war too terrible to think about, with the burden of ambiguous decisions which can never be wholly right?

We decide, for we must decide in order to live responsibly. We hold on to what we understand to be right and good and just, for we believe God has led us to these values. We go on and live — marry, have children, work, study, play — because our ultimate trust is not within an imperfect and separated world but in a God who loves us and has acted for us in Jesus Christ.

The world is not more evil because of nuclear power and its threat; it is only that we see its issues more clearly. . . .

BRIEFS

PINEGROVE ADOPTIONS: Homeless dogs and cats, "available for adoption," found homes at a service held some weeks ago at the Episcopal Center's "Shrine in the Pinegrove," West Cornwall, N. Y. The service, dedicated to St. Francis of Assisi, was conducted by Mr. Fritz Bruehl who, five years ago, built the shrine with its stone altar. Neighbors and townspeople attended the service, as did two classes from St. Luke's School, Trinity Parish, New York City, which were visiting the center. Boys from the school sang Mozart's *Ave Verum Corpus*. Pets-to-be were provided by the Little Guild of St. Francis.

BLESSED BARN: At Coxton Farm near Weaverville, N. C., early in October, a newly constructed burley tobacco barn was blessed by the Rev. N. C. Duncan, retired clergyman of Asheville, N. C. Cider and gingerbread were served after the blessing.

GOING AHEAD: The 200-communicant Church of the Cross, St. Petersburg, Fla., which has been meeting in a junior high school for the past two years, has decided to try to build an all-purpose

nedy, who has completed courses of instruction at Gallaudet College, Washington, D. C., is associated with the Rev. Edward J. Bubbs, vicar, in the project.

THE FOURTH THOUSAND: Trinity Church, Wauwatosa, Wis., presented Paul Rusch, of the Kiyosato Educational Experiment Project (KEEP) in Japan, a check for \$1,000 early in November, for his Japanese work. The parish had previously contributed \$3,000, which has been used to build part of a new KEEP education station.

THE LAW AND THE PROPHETS: On September 12th, U. S. Attorney Prim Smith stepped into a new role. Formerly first assistant United States attorney for the eastern district of Louisiana, he is now a student at the Church Divinity School of the Pacific. Mr. Smith has served on the vestry of St. Andrew's Church, New Orleans, La., and, with his wife, taught a teen-age Church school class for 10 years. They have four children, aged one to eight years. Said Mr. Smith, "I entered law because I felt a Christian witness was needed in that area. I am now [preparing for] the ministry in order to make my witness more effective."



Paul Rusch receives check from G. R. Simpson, Jr., of Trinity Church, Wauwatosa, Wis., while the rector and missionary committee members look on.*

building. The decision was made after a would-be donor, who had offered, anonymously, to build a memorial church for the congregation, decided after eight months of planning and studying to withdraw the offer.

The Church of the Cross recently, with the permission of Bishop Louttit of South Florida and under the auspices of the National Council's Department of Christian Social Relations, instituted services for the deaf. The Rev. Charles E. Ken-

COSTLY SERVICE: It cost 10 members of the choir of St. Alban's Church at suburban Newtown Square, Pa., \$60 collectively while they sang at a Sunday morning service. They reported to police that they missed the money from their pocketbooks, which they had left in the choir room.

*Immediately behind Dr. Rusch, from left: C. W. Schweers, V. W. Coddington, P. W. Regensdorf, and the Rev. Canon George F. White, rector of Trinity Church.



Young people of four Churches: In Birmingham, buzz groups on unity*

UPPER SOUTH CAROLINA

Driver's Choice

The Rev. Thomas A. Roberts, rector of Christ Episcopal Church, Greenville, S. C., was hospitalized after his car struck a tree in Greenville on November 14th. Mr. Roberts is reported to be recovering satisfactorily.

According to local accounts, Mr. Roberts told police he chose to drive his 1962 Buick into a tree rather than go over into a 75-foot drop when he felt his car sliding on slick pavement. An early morning fog and drizzling rain combined to make driving difficult.

Josephyne Roberts, wife of the priest, reportedly was injured but was released after treatment. The car was said to have been totally wrecked.

BIBLE

For Faithfulness

A set of Bibles in the five official languages used by the United Nations has been presented to that organization by the American Bible Society.

The presentation was made upon the indication of U.N. translators that they will be used frequently. It was pointed out that delegates often use Biblical quotations in their speeches and the five-language Bible set would enable the translators to transcribe them faithfully.

English, Russian, Spanish, French and Chinese are the U.N. official languages.

[RNS]

NEW YORK

Music for Rest

The Church of the Heavenly Rest, New York City, held a dedicatory concert on November 5th, inaugurating the new Austin organ there.

The New York City chapter of the American Guild of Organists co-spon-

sored the concert.

Members of the Canterbury Choral Society participated in the performance and Charles Dodsley Walker conducted. Clarence Watters was the organist.

Variants for the tune, "St. Anne," were dedicated to William Self and the choir of St. Thomas' Church, New York City, where they were first performed in 1956.

YOUNG PEOPLE

Junior Unity Talks

"Idealistically good, practically impossible." "It is a good idea if we don't have to give up what we believe in." These and other ideas were expressed when over 300 young people from four Birmingham, Mich., churches met at the First Methodist Church, Birmingham, on November 12th for worship and discussion of Church merger possibilities.

Under the direction of four Birmingham clergymen — the Rev. Mead Bailey, United Church of Christ; the Rev. Jack Angerman, First Presbyterian Church; the Rev. Robert Falk, First Methodist Church, and the Rev. David Van Dusen, St. James' Episcopal Church — the service incorporated prayers from all four of the Churches represented.

After the church service the young people broke up into "buzz groups" to discuss four main questions: 1. What is the Church? 2. What are the primary tasks of the Church? 3. Should we move to unite? Why? Why not? 4. What separates us?

When, after a half hour's discussion period, these teen-aged boys and girls reassembled to report on their findings, they discovered that their ideas on many points were quite similar.

The most interesting question for the young people was regarding Church

*From left: Lynn Lowman, Methodist; Harvey Wallace, Presbyterian; Ned Downs, Episcopalian; Owen DuVall, United Church of Christ.

unity. One group said they thought the main reason for uniting was to form a strong front against the Roman Catholic Church. Unity would present a stronger bulwark against Communism, was another idea expressed. One suggestion was that we shouldn't selfishly think of what we would have to give up in combining forces with other Churches, but of future generations which would benefit from the Protestant Church as a single, forceful body.

WASHINGTON

Now Showing

As part of a program of expansion and revision of visual education materials, the National Cathedral Association at Washington Cathedral has made available for loan a slide lecture set designed especially for use with children's groups.

The new children's set was prepared in consultation with an editor of the Sea-bury Series. Those parts of the cathedral which have the most appeal for children age six to ten are pictured in this set of 20 color slides. The set is available for loan to Sunday schools and other young people's groups.

Another slide lecture added during the past year features altar arrangements at the cathedral. Other slide lectures available for loan include a cathedral tour, cathedral windows, needlepoint work, and the Bishop's garden.

Information on how to obtain these visual materials may be had by writing the National Cathedral Association, Washington Cathedral, Mount Saint Alban, Washington 16, D. C.

WESTERN NORTH CAROLINA

New Top at Biltmore

A new cross designed by Mrs. Cornelius A. Zabriskie, wife of the rector of All Souls' Church, Biltmore, N. C., has been placed on the steeple of the church.

The new cross is made of blackened aluminum tubing and represents in design the placing of two Celtic crosses together at right angles. It is ten feet tall.

Mrs. Zabriskie, explaining that the Celtic cross represents life eternal, said that in placing two together an orb was formed symbolizing the world.

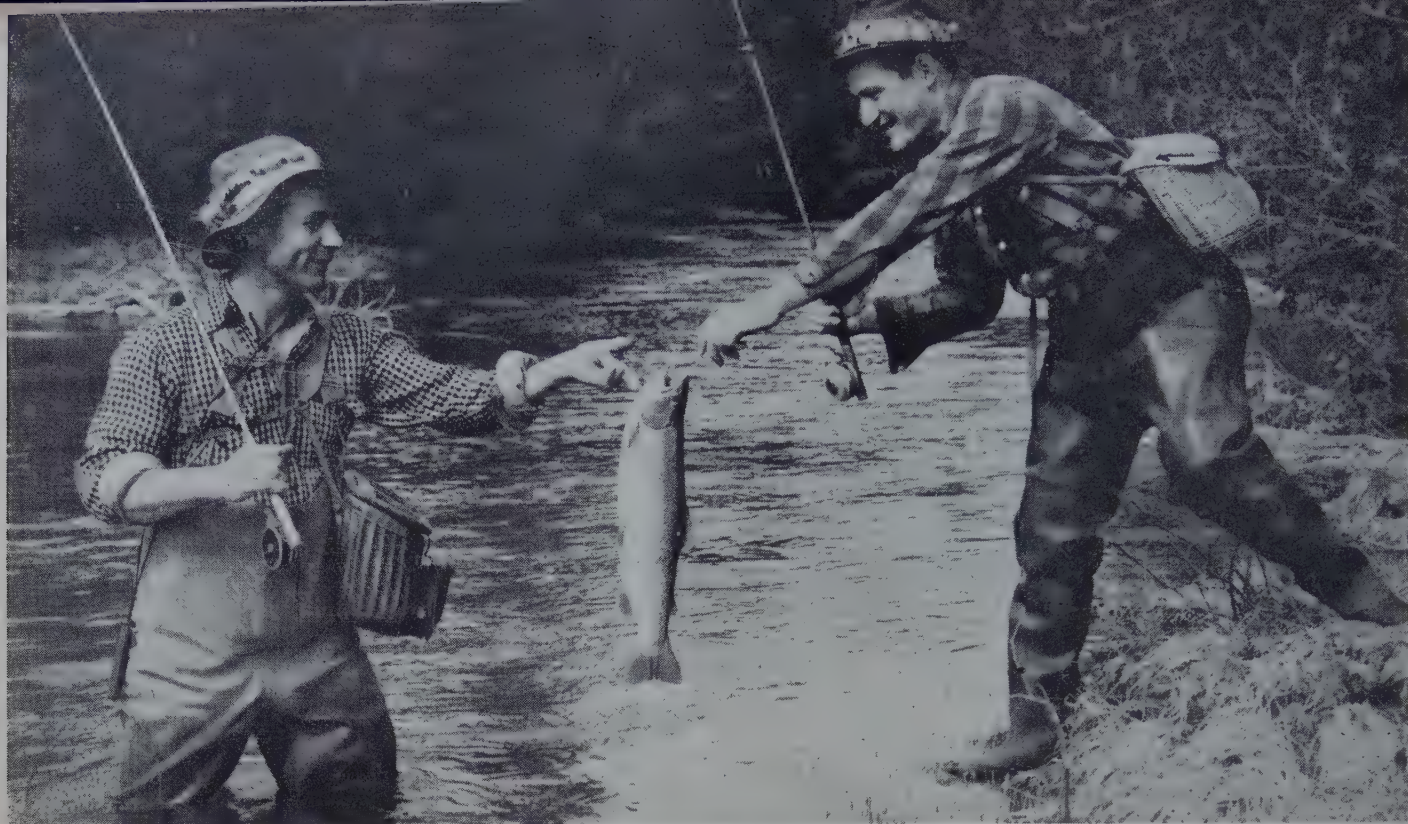
The cross is 35 feet off the ground and a special crane was borrowed for the purpose of putting it in place. The cross replaces one which was blown down during a storm last spring and was found to be rusted through and beyond repair.

COMMUNICATIONS

South for the Winter

The Episcopal Motorama, a traveling display of things Episcopal, is making the rounds of Florida this winter.

Continued on page 16



RNS

Measured against the Christian year, other cycles become shallow,

The Christian who lets the lesser rhythms overshadow those of the Church, robs himself of the richness of

The Church's Cycles

by Donald W. Meinig

Advent Sunday begins a cycle, a rhythm of change which we repeat each year. It is an appropriate time to think about the Christian year, about Christian rhythms and cycles, things that seem to be subject to being taken, for granted or ignored. We "go through the motions" without striving to grasp their full importance, or perhaps we think they are extraneous, mere window-dressing to "real" Christianity.

We all live our lives in rhythms and cycles — but most of these are not those of the Christian tradition.

For young people the principal cycle is likely to be the school year, of classes, preparations, examinations, vacations — with its own rhythms of joy and sorrow, penitence and thanksgiving.

For many the most important seasonal cycle is the sports year: football, basketball, baseball. Here the great festivals are the bowl games, the NCAA tournament, and the World Series. Football, especially, has developed its distinctive patterns of celebration, featuring such rituals as booing the referees, admiring the majorettes, tearing down the goalposts. It has its ceremonial music, and verses and congregational responses from the cheering section. And aren't hot dogs almost a ritual food? While all this is usually called pageantry, for many the pattern is so fixed and the devotion so intense that it has become more nearly a liturgy. The sports year has innumerable other aspects to its cycles and rhythms and observances. There is,

for example, fishing, with its demands of patience, its severe tests of honesty, and its ultimate confession. There is golfing, invented in Scotland, so it has been suggested, by Calvinists, as a severe form of trial and penitence for man's sins. All of these, and others, have been developed into full rituals by their devotees.

Perhaps most men find their principal yearly cycle to be the business year. Each business has its own seasons and celebrations — perhaps the high point is the introduction of new models, or some intensive sales period. Some of these are closely tied to the climatic seasons, some

Dr. Meinig is a vestryman of Calvary Church, Syracuse, N. Y. He holds the Ph.D. degree from the University of Washington.

have to resort to such ludicrous artifices as "National Dog Food Week." But nearly all businesses are involved in some rhythm of inventory, planning ahead, assessing the past; of counting the blessings and suffering the losses. (For the Christian American it has always seemed appropriate that income tax time comes during Lent, a season of austerity and sacrifice.)

All working people pace their lives through a cycle of work days, weekly rest days, brief calendar holidays such as the Fourth of July and Labor Day, and longer individual vacations.

All men live by a calendar, by cycles, by certain recurrent rhythms. We need not try to change this; variety, a change of pace in some form, is essential for the well-being of body and soul. But we do have choices, at least of emphasis. That is why the Christian needs to ponder, and more, to *compare* these more mundane rhythms with those of the Church. If he does, he will soon find that measured against the Christian year these other cycles have certain basic shortcomings:

(1) They are inconstant and undependable. School, sports, and business are all highly changeable; some are afflicted with fads, others evolve, shift in emphasis, and alter with time. More important, we simply outgrow these things: school obviously, but business most critically, hence the great modern problem of retirement, which is largely the crisis of a radical change in daily and seasonal rhythms.

(2) They are socially selective. Some are for men and some for women; some are open only to certain age groups; others, only to certain income groups. It is difficult to think of any which come close to being socially inclusive.

(3) They are provincial. They vary from region to region, nation to nation; the rhythms of Americans are not those of Indians or Arabians. None of these particular rhythms are suited to mankind but only to men of a certain time and place, a particular culture.

(4) They are shallow. None can pace one through a yearly cycle of joy and contrition and contemplation and discipline and inspiration with anything like the depth of feeling of the Christian year, simply because none focus our attention upon anything remotely as significant.

Depth and Meaning

There is nothing inherently wrong with these lesser cycles, but the Christian who lets them overshadow those of his Church is robbing himself. For in the great expectations of Advent, in the rejoicing and merriment of Christmas in celebration of Christ the Incarnate; in the buoyancy and challenge of Epiphany, giving way to the dedication and discipline of Lent; in the intense devotions of Holy

Week, culminating in the sheer wonder and awe of Easter, of the celebration of Christ the Saviour; in the grandeur of Ascensiontide and the coronation of Christ the King, tapering off into the comfort and illumination of Whitsuntide and thence through the long season of learning and living the Christian teachings in Trinity — in this cycle, through these rhythms, we have a calendar of life which is constant, dependable, universal, and so full of depth and meaning that we can never fully fathom it.

Geared to Nature

There are people who denounce the Christian year as a pagan thing. They like to point out that many of the seasons and festivals of the Church are rooted in pre-Christian folk cultures. This is quite true, but it hardly makes the Christian year corrupt. Certainly the Church has geared itself to seasons of nature: Christmas (in the Northern hemisphere) near the winter solstice, the "midnight" of the year, the "birth of the sun"; Easter in springtime near the vernal equinox, at the "rebirth" of plant life; Whitsunday, when the fire of Pentecost descended, near the "high sun" summer solstice. But the earth and its seasons are a glorious part of Creation, of the God-created abode of men. It is something in which all mankind is involved. The Church has not soiled itself by some hint of pagan nature-worship, but has superimposed itself upon nature and transformed the cycle of the seasons and their accompanying folk heritage into something far

greater than mere earthly changes. She has maintained continuity with the earth and with history, and yet has transfigured the whole into a new creation.

This annual cycle is but one of several rhythms of life which the Church offers us. We are all necessarily involved in other cycles: the biological cycle of birth, growth, and death; the psychological rhythms of changing mood which afflict us from day to day. Here, as with the yearly cycle, the secular world is ever encroaching upon us, is ever seeking to substitute something local and shallow and undependable for the richness of the Church.

Changes and Sacraments

The Church marks the great biological changes with its Sacraments and services: Baptism at birth, Confirmation at the onset of adolescence, marriage at adulthood, and the Burial of the Dead. Every society has some ceremonial observance of these things and the degree to which our own has become non-Christian can be measured by the kinds of observances we use.

Perhaps most Americans are baptized, but for many it seems to be a perfunctory or social thing. For adolescence, not Confirmation but a driver's license is likely to mark the change in status.

How far out of step with Christianity we are in regard to marriage may most easily be measured by our divorce rate. Contrary to the Hollywoodian and increasingly general American view, the

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Rescuing Christmas

(Advance Notes for Thoughtful Christians)

by the Rev. George F. Tittmann

A. Basic principles

(1) Face it — a modern Christmas is fast becoming a Burden, a Frenzy and a Bore.

(2) Convinced Christians are never afraid to be different.

(3) It's the birth anniversary of the Redeemer of the universe — and should also be a grand holiday time for all.

(4) Don't blur up Christmas with Advent and Epiphany.

(5) Let gratitude for Christmas — as the prologue to Good Friday — be contagious in attitude and act.

B. Gimmicks and reforms

(1) Make Christmas cards *religious* — leave Scotty dogs, Santa, snow scenes and holly for the pagans and unawakened; family news quite proper of course.

(2) Wise Men belong at *Epiphany*, NOT Christmas: different story, different season, different theme.

(3) Honor Advent as preparatory time;

do not decorate for Christmas until the last minute possible; use the Advent wreath at home, and/or four candles on the table, burning the number appropriate for the Advent Sunday.

(4) Put up a manger scene in the home; have special prayers Christmas eve; everyone in church Christmas day or eve.

(5) Use Christian common sense about giving gifts; don't cripple children with too many, and encourage them to be givers too.

(6) Santa's quite OK — but recall he's a Christian saint (Nicholas) and historically a real bishop of the Church.

(7) Don't waste time scorning the "X" in Xmas — it's the Greek letter for Christ (like on the processional cross, altar hangings, etc.).

Fr. Tittmann is rector of the Church of the Holy Spirit, Lake Forest, Ill. The feature is reprinted from the parish's bulletin.

This is the first in a series of four meditations dealing with the themes of the Church's observance of the Advent season.

*Only by welcoming
the fall of many
idols may one truly
appreciate the words,*

In the season of Advent our thoughts are turned by the prayers and the lessons of the Church in two directions: to the story of the coming of the Christ Child and the redemption of man; and, in the other direction, to the background of human weakness which made redemption necessary. The traditional themes of Heaven and Hell, Death and Judgment, haunt our meditations.

C. S. Lewis in *Miracles* states the startling proposition that almost the whole of orthodox Christian theology could be deduced from two facts: that men make coarse jokes, and that they feel the dead to be uncanny. The coarse joke, he says, proclaims that man is an animal who

finds his own animality either objectionable or funny. The feeling that death is uncanny suggests a curious objection to the division of body and spirit, as if such a thing were not natural nor right, but unnatural, inexplicable, and grotesque.

A subtle point, but one which makes sense. There are many who find nothing wicked in vulgar humor, and who revel in tales of unquiet tombs and haunted castles and the ghosts of dead victims who return to seek vengeance upon the living. Why not? But, more pertinently, why?

After all, what is funny about a coarse joke, and why should death be strange? The subject matter is certainly familiar enough, so near at hand that rationally one would expect both items to be taken for granted. Whatever else they might be, one would not expect them to be

"Merry Christmas"

by the Rev. Marion L. Matics, Ph.D.

Vicar of St. Francis' Church, Levittown, N. Y.



National Sculpture Society

"Flight into Egypt," carving in black walnut by Adlai S. Hardin.
As they approached, a strange agitation.

either funny or strange, yet the fact is that they are undeniably and curiously attractive. They are fascinating; and the reason, according to C. S. Lewis, is that they indicate an unnatural opposition between the spirit of man and the body of man.

Somehow the two component elements which make up a man are not harmoniously adjusted. There is a kind of enmity between spirit and body, a perverse division which was not meant to be, with the result that the animal side of our nature is not easily taken for granted. We think that it is funny, or distasteful, or, in the case of death, uncanny; we treat it as anything but natural.

The truth is that because of this inner incongruity, we do not really know what is natural and what is not natural. We are inwardly divided and we ask, "why?" and the answer is too awesome to be stated except in picture language, so we say, "the fall of man." Whether the tale told in Genesis is allegory or fact, who cares? But somehow old Adam did and does step out of line. He did and does deliberately do that which he knows that he should not do. He accepts, if only momentarily, the rule of forces which may be defined as anti-God. He sacrifices the divinely-established order of things for a disorder and a maladjustment which is sin. And as a result the unity of body and soul is lost.

The fall of man sounds very theoretical and far-away, but the results of the fall are very much with us; and they are not easily explained away by any other theory. The ribald joke and the spooky story are

Continued on page 19

Logical Fallout

Even before any bombs can fall, the nuclear war we fear has created some miscellaneous, and in some cases perhaps lethal, debris. This debris is not material, it is logical and ideological, and as such it can be more dangerous. We don't propose, here and now, to go into a deep and far-reaching examination of the effects of nuclear war itself, but we do think a little clearing away of some mental and moral clutter is in order.

In all the discussion of fallout shelter morality, certain reactions recur in print and letter. One of these is the idea that the building of fallout shelters will increase the chance of nuclear warfare. This, it seems to us, is the old "if we ignore it, maybe it will go away" response, that has been tried by the human race on everything from vandal invasions to cancer symptoms. The fallout shelter, it seems, has the magic power to create that which does not otherwise really exist; a hole in the ground makes real that which was before only a fiction. But the power to make war on the part of the enemies of the United States is assuredly no fiction, and the possibility of war is a reality. It seems to us that the argument that fallout shelters will assure the coming of war partakes of the nature of superstition — the same kind of superstition that will not discuss life insurance because "putting it in words makes it real."

A more important aspect of the ideological fallout of the possibility of war is the argument that it is somehow wrong even to attempt to save one's life. People who faithfully get their smallpox and polio vaccinations are saying, or at least implying, that it is cowardly to avoid danger. There are certainly circumstances in which it is cowardice to run from danger, but it is only heroism to remain in a burning building if you are in the process of rescuing someone else; it is only heroism to risk infection if you can minister to the sick. Risking death for the sake of others, or for the sake of principle, is courageous; risking death merely for the sake of risking death is suicide, which is sin.

The Church reveres her martyrs, but she has never held any brief for self-induced martyrdom. There are times when living can be the martyrdom God calls men to suffer, and in the case of successful nuclear attack, this martyrdom may well await many Christians.

Somehow, the sense of duty, of obligation to one's country or one's community, seems left out of the discussion. Well known writers have expressed themselves as intending to remain "on the front porch" in case of attack, and no one has pointed out the cowardice of this. The American Christian is first a Christian, but he is also an American, with duties to his nation, with a debt to be paid. The paying of that debt may entail death, as it has for thousands on battlefields; it may entail living under conditions of desperate hardship. But he has an obligation, to God and to country, and it will likely be the obligation to live, whether living is

pleasant or not. The fact that some men are saying, in effect, "If we can't have life the way we want it, count us out," is in many ways more frightening than the prospect of the hardships that may lie ahead. This — not the building of fallout shelters — is the unchristian approach. This is the betrayal of the heritage of the martyrs.

We see much wrong, both morally and practically, in a civil defense program that depends on private shelters. We see much purpose in a program of community shelters, augmented by private ones. We don't like the prospects of a temporary mole-like existence any more than the next person, but in case of attack, if shelters were available, we would head for one. And we would stay there as long as necessary, unless we could accomplish a good purpose by not doing so. We would stay there, remembering the early Christians, who faced death unflinching, but who performed their work of worship in the catacombs.

The Enclosed Life

Enclosed religious orders, in which the members devote themselves to prayer and contemplation without undertaking any works in the outside world, are far removed from the typical American outlook. Religion commends itself to our civilization by being "useful" and by spurring its adherents into activity for the good of other people.

However, the truth of the matter is that all this usefulness and activity is a byproduct of religion, not the main product. It was Mary of Bethany, not her busy sister Martha, who had chosen the "better part" in sitting at the feet of the Master and holding converse with Him. The work of worship is the supreme work of the Church, and this is the work that will go on from eternity to eternity.

Accordingly, we welcome the proposal of the Rev. Karl Tiedemann, OHC, in the November issue of *American Church News*, that a contemplative order for women, living the enclosed life, be established in the

FIRST AND LAST

The closer living is to God, the more estranged —
 The root, which for a time drinks up the silent dark
 To build an unseen body, makes its mark,
 Nor knows nor cares about things old or new or changed.
 It suckles existentially a while, and dies.
 The dog, that fawns on human deity,
 And is, in being, all that it can ever hope to be,
 In being man-possessed inherits heaven's prize.
 While man himself, earth's own, yet sadly earth outgrown,
 Akin to angels and yet consonant with clay,
 Bound less by what he would than what he may,
 First friendless lives; then dies — dies as he lived, alone.

SAMUEL J. MILLER

American Church. Fr. Tiedemann has not merely expressed the wish that such an order come into being, but has conducted conversations with others who would help the order on its way. He has arranged for the aspirants to be received into one of the established women's orders for their novitiate, and has thought through the steps that would be involved in bringing the order into being on a sound and durable basis.

The enclosed life is not, of course, a life without work, nor is it a life without human contact. Enclosed orders do all the work necessary to maintain themselves, and may do other work such as making altar breads and vestments for the Church. They care for guests and retreatants. And they themselves are a family of God's children, living a life in community. But their supreme work is the work of prayer, in all its aspects —

petition, intercession, thanksgiving, adoration, contemplation. The supreme usefulness of such an order to mankind lies in its witness to the value of a life of prayer, and in the grace that flows out to the world through prayer.

Fr. Tiedemann is of the opinion that the present time is one in which the enclosed life will commend itself to many persons, and that some of them will be able to persevere in their vocation. In England, although the first post-Reformation orders were of active or mixed type, there are now eight contemplative orders for women and two for men.

We hope that a few who read this will be moved to give serious thought to such a vocation and will write to Fr. Tiedemann about it at the Order of the Holy Cross, West Park, N. Y.

NEWS

Continued from page 11

The motorama is a bus filled with displays showing various aspects of life in the Episcopal Church [L.C., July 30th and September 3d]. Representing a financial outlay of \$10,000 by the National Council, the Motorama was used first in the state of Michigan as a precursor of General Convention. In Florida it will be used as an evangelistic device in areas where the Church is not well known.

The Washington Scene

From Capitol Hill to Cathedral Hill, a filmed tour of Washington, D. C., was shown at a meeting of the trustees of the National Cathedral Association on November 8th.

The color motion picture is a gift of Senator A. S. Monroney, of Oklahoma, and his wife. The Monroneys are parishioners of St. Paul's Church, Oklahoma City, and Mrs. Monroney is a trustee of the National Cathedral Association. The senator acts as a guide in the film.

Bishop Dun of Washington and the Very Rev. Francis B. Sayre, Jr., dean of the cathedral, also appear in the film, which runs for 24 minutes.

Problem

In the November issue of the *Script*, publication of the National Council's Division of Radio and Television, Mrs. Jeanne Anderson, acting executive secretary, says:

"As surveys are taken and parishes and stations queried, we find there is one problem which constantly recurs; the relationship between the parish and its community station or stations.

"Station personnel tell us that, except in rare cases, they are completely unfamiliar with the name or identity of any individual representing the Episcopal Church in their community. In most instances, they feel that an established liaison would not only be helpful to them but certainly to the Church."

NEWS FEATURE

Stairway For Stars

by WILLIAM GRIFFITH

A few hundred feet from busy Fifth Avenue in New York City is the Church of the Transfiguration, better known to many as "The Little Church around the Corner." Its beautiful garden offers a sanctuary from the everyday cares of the many passers-by. To the left of the church entrance is a door opening on to a stairway that has been climbed by many of the great people in the theater, as well as young people who aspire to such greatness.

Upstairs in a large room with a stage at its far side, one becomes aware of the fascinating world of the theater. Many

of the furnishings in the room once belonged to famous people in the theater and have been donated to the room.

To the right of the room is a little office that is headquarters of "The Episcopal Actors' Guild of America."

Lorraine Sherwood, executive secretary for the Actor's Guild, said, "Although the Episcopal Actors' Guild was formed in 1923, it had its roots back in 1870, when an Episcopal minister of a church on Madison Avenue (which has since disappeared) refused to bury George M. Holland because he was an actor.

"The famous Joseph Jefferson had been asked by the Holland family to arrange the services and when he heard the minister's decision he drew himself up and said, 'Where can I take my friend?' whereupon the minister replied,



Manning Solon Photo

Attending a tea of the Episcopal Actors' Guild were (from left, at top) Leo Carroll, vice president, Elizabeth Council, Lorraine Sherwood, executive sec-

retary, and the Rev. Orin Griesmyer; (from left, at bottom) Dorothy Blackburn, recording secretary, Celeste Holm, guest of honor, and Tessa Kosta.

'Well there's a little church around the corner.'

"Joseph Jefferson replied, 'Then God bless the little church around the corner.'

"The minister had unwittingly laid the foundation for what was to become the famous 'Little Church around the Corner.'

"This incident made an awareness of the great gap between the clergy and the theater, and as a result the 'Actors' Church Alliance' was formed of all denominations. Gradually the different



Manning Solon Photo
Roots in 1870.*

Churches withdrew to form their own guilds, and in 1923 the Rev. Randolph Ray, D.D., and the late George Arliss founded the Episcopal Actors' Guild, with headquarters, appropriately enough, at the Little Church around the Corner."

The Episcopal Actors' Guild of America is non-denominational and the membership lists a "Who's-Who" of the clergy and theater, with members from all parts of the world.

The Presiding Bishop and Bishop Donegan of New York are honorary presidents of the Guild. Vinton Freedley is the president, the Rev. Orin A. Griesmyer is warden, and the Rev. Randolph Ray is warden emeritus. The council and advisory board are composed of clergymen and many of the best known personalities of the theater.

Each year the Guild holds a benefit to raise funds. This year the annual benefit will be the Broadway play, *A Man for All Seasons*, at the Anta Theater in New York City, on December 6th. The proceeds of the benefits are used to help needy members and to give one or two scholarships each year to students of the Professional Children's School in New York City.

*From left: The Rev. Richard Young, chaplain and director of the Bishop Anderson Foundation, Chicago, Basil Rathbone, and the Rev. Orin Griesmyer.

AROUND THE CHURCH

In October, Bishop Donegan of New York welcomed visiting educators and clergymen to the Cathedral House in New York City to hear Dr. Paul Tillich of Harvard, and others, in a **Reinhold Niebuhr colloquium**.

St. Paul's Church, Elkins Park, Pa., on October 29th, honored its organist, **Dr. William T. Timmings, for 40 years' service**. Parishioners were joined at a reception by his former choir members and music pupils, as well as professional colleagues. Dr. Timmings has had more than 100 compositions published. He is also choirmaster of St. Michael's Lutheran Church, Philadelphia.

St. Paul's Chapel of Trinity Parish observed the **195th anniversary** of its dedication at a festival service October 29th. The chapel at Broadway and Fulton Street is said to be the oldest public building on Manhattan Island, dedicated October 30, 1766.

On view for the first time was the certificate recently sent by the U.S. Department of the Interior, National Park Service, designating the chapel as a "registered **national historic landmark**."

The first time it ever entered the contest, **St. Thomas' Church** of North Syracuse, N. Y., has won the **Gold Cup Award** of the Public Relations Institute of the Central New York Alumnae Chapter of Theta Sigma Phi. This is the coveted top honor of the Institute and was awarded for 1960-1961 to St. Thomas' for "the most improved over-all public relations program." The award was received by Mrs. Charles Cripe, public relations chairman for the women of the parish.

New buildings and renovations, costing \$700,000, have been dedicated at the **Home of the Merciful Saviour for Crippled Children**, Philadelphia, by Bishop Hart of Pennsylvania.

Founded in 1882, the home is considered the oldest in America for the training of crippled children. It accepts only the trainable, between the ages of three and twelve. For years it served principally polio victims; it now specializes in those with cerebral palsy.

ACU CYCLE OF PRAYER

December

3. St. George's, Dallas, Texas
4. St. Michael's, Yeadon, Pa.
5. The Rev. Edward R. Hardy, Jr., New Haven, Conn.
6. St. Nicholas', Encino, Calif.
7. Church of the Blessed Sacrament, Indiantown, Fla.; Good Samaritan, Clearwater, Fla.
8. St. Mary's, Downsville, N. Y.
9. The Rev. Howard C. Gale, Beverly, Mass.

THE CHURCH'S CYCLES

Continued from page 13

Church does not recognize a change of mate as one of the refreshing natural cycles of life. It does not commemorate old age, because there is no biological impediment to continued growth in Christian maturity, nor retirement, because the Church's rhythms are based upon something deeper than daily work habits.

"Sanitary Solitude"

As for death, no people have ever seemed so afraid of death as the Americans, none so fearful of growing old. American society emphasizes youth to a ridiculous degree, desperately trying to mask age with an incredible range of devices and euphemisms. We have no old people, only "senior citizens"; no one, in our conversations, dies, he "passes on"; one is never dead, he is just "departed." As one Anglican sociologist has noted, American hospitals often discourage a family from gathering around a deathbed; in their anxiety to pose as a place where everyone gets well they condemn their dying patients to "sanitary solitude."*

As with the seasonal cycle, here the Church is bound up with this world, with the realities of our everyday lives. It recognizes that this biological body of man is good, a creation of God, and it marks the really significant changes in that body and gives those occasions the fullest possible meaning.

Framework for Living

Finally, there is the other set of changes that afflict us all: the rhythms of the mind and spirit, of mood; of joy and sorrow, triumph and disappointment, love and anger. Men all react to these things ceremonially in some degree, that is, each person has some pattern of outward expression of these states. But it is only the Church that can fully minister to all these inconstant rhythms of emotion and spirit. The Church recognizes the realities of our spiritual and emotional life, squarely acknowledges both good and evil, and is quite aware that the Christian's life is not one of sudden conversion followed by a constant white heat of devotion. The Church not only recognizes these things but also holds the promise of comfort and relief and of strength and direction. In short, the Church offers a framework for living.

It is only Catholic Christianity which harmonizes all these great rhythms into a symphony of life which is meaningful, beautiful, universal, for all men, at all times, in all places.

*Everett C. Hughes, "Cycles and Turning Points," *Faculty Papers*, National Council, Episcopal Church.

My further indebtedness to this delightful paper for certain themes and implications will be readily apparent to the reader.



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LETTERS

Continued from page 4

bring a test case to the highest court. Those who seek this remedy must be ready to spend large amounts of money in the effort to show that the law they are testing is unconstitutional, as well as to bear the legal penalty, if, in the end, they are unsuccessful.

We can't all take part personally in the test, but we can help with the financial part of it as well as with our prayers. I for one am very grateful that THE LIVING CHURCH is accepting contributions [L.C., October 22d] for this cause.

MISS GRACE V. DILLINGHAM
Brooklyn, N. Y.

Recordings

With regard to Charles Roe's column in the issue of November 12th, I can only say a hearty Amen. As a reviewer myself for the *Journal of the Virginia Seminary*, *The Witness*, and soon *Cross Roads*, I know exactly what he is talking about. Our sincere thanks must go to those large companies who do, at least, issue some very worthwhile religious recordings. Here I mean Capitol, RCA Victor, Columbia, and Decca recording companies.

And especially are we grateful to the smaller, enterprising firms who are bold enough to issue recordings which they know full well will not hit the best seller list. They deserve to be thanked publicly. Among these would be Vanguard-Bach Society, the Gregorian Institute of America, Cantate, and the like.

(Rev.) LEWIS M. KIRBY, JR.
Curate, St. Mark's Parish

Knoxville, Md.

Today's Economy

Today, more than ever before, our economy is such that we owe our country the will and courage to "depart from the community where you, and your parents before you, were born, raised, and married, where your ancestors are buried; depart from the security of being called by name, being trusted at the bank, being ministered to by the community at a time of grief or need."

New means of transportation and communication help us to start over where our services are needed. We should be inspired by thinking how it was our ancestors got to where they are now buried.

My quote above is from the article "The Death Of Men" [L.C., November 19th].

JOHN HULING, JR.

Elkhorn, Wis.

Remember?

The photograph of the Kiel Auditorium in St. Louis, where the next General Convention will be held [L.C., October 29th], recalls the building in that city that was the place of assembly of the 1916 General Convention.

Moolah Temple was the name of the building, which will be remembered by delegates to the 1916 Convention, if brought to their attention.

The unusual name was probably derived from an Indian source.

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MERRY CHRISTMAS

Continued from page 14

the least of our worries; pain, suffering, sickness, and death are not laughed away. It is instinctive with us to feel that God did not intend these things to be. We know in our hearts that they are wrong, that the body and the soul should be harmoniously in tune, that there should be no sorrow, and that man should live forever. It is an aspect of our essential being to know that things are not as they should be, and that man stands in need of a Saviour.

A Message of Faith

The Advent message, that a Saviour comes, is a message of faith, just as in the last analysis any statement concerning moral value is a statement of faith. Yet against the background of all too evident human weakness, and against belief in the goodness of God, the coming of the Saviour is most credible. Indeed, it is virtually inevitable, for the need is apparent, and assuming God to be good, we know that one way or another the need will be supplied.

Likewise, there is no cause to be surprised at the concept of the God-man, the incarnational bridge between the divine and the human, who restores the wholeness of the human person. The body is not renounced, as the Puritanically-

minded would have us believe; it is even an article of the Creed that eventually some sort of body is necessary for full participation in the greater life. But the body is put in its rightful and subordinate place, subjected to the spirit in such subtle harmony that the primeval unity of body and soul is restored. We need not be surprised, either, that the redemption of man is a long drawn-out process, for the ages before that redemption are not undone in a day. And we need not be surprised that it is hard for us to be redeemed. It has been so long, the taste for disorder is so ingrown, the inward division is so severe.

Yet redemption comes. Although he erects idols to watch over him, the fallen man cannot rest content without God; and the fall of man is followed by the inevitable fall of man's idols. In the New Testament Apocrypha there is a nice little story about Mary and Joseph as they made their journey to Egypt, carrying that precious burden which was the holy Infant. In the course of their journey they drew near to a city containing an idol before which all other idols and gods of Egypt paid homage. Something happened in that city as the holy family approached. A strange agitation developed, the sense of expectancy which we know to be characteristic of Advent.

The magistrates of the city and the priests of all of the idols around about

came before the great idol, and asked him, "What means this consternation and dread which has fallen upon our country?"

The idol answered, "The unknown God is come hither, who is truly God; nor is there any one besides Him, who is worthy of divine worship; for He is truly the Son of God. At the fame of Him this country trembled, and at His coming it is under the present commotion and consternation; and we ourselves are affrighted by the greatness of His power."

At this instant, according to the quaint old legend, the idol tottered, fell, and crashed upon the ground. All the demons who had inhabited it flew away in the shape of crows and serpents, and were better off for the change; and even the great high priest of the idol dropped to his knees to worship a power greater than that of man's creation.

Fall of Man Undone

It is only by welcoming the fall of a good many idols, both great and small, that one may truly appreciate the words, "Merry Christmas!" It is a profound and holy greeting: Christmas is merry because man is redeemed from the idols of his enslavement, and it is holy because man is thereby made whole. It is the undoing of the fall of man — a reuniting of body and spirit — for the knowledge and the glory of God.

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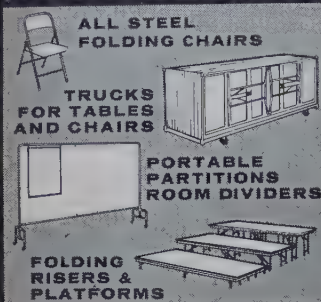
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FOR THE RECORD

Continued from page 2

played by an ensemble of two trumpets and four trombones, all under the direction of Thurston Dart, an authority on the music, who also wrote the program notes on the jacket.

There is much exciting music here, the thrilling sort of thing that produces "duck bumps" and some of the contemplative, all of it well worth knowing. This is not something you will want to listen to every day, it wouldn't wear well in that usage, but it belongs in the library of every collector worthy of the name. And, I should add, the recorded sound is very worthy of the London imprimatur.

Tribute to Producers

This would be a fine place to pay tribute not only to London, Decca, Vox, and Angel, but to almost all the producers for the simply staggering selection available in most catalogs today. That is especially true of the foreign labels, but even the American companies have done a little original digging of their own.

Up until the early '50s most listings gave the record buyer a choice of 17 recorded versions of the same things: the three B's, the popularly acknowledged old masters. But with the fantastic upsurge of interest in record collecting and the huge improvement in sound systems the producers had to produce something other than the same standard library.

Result: A frantic scratching, digging, exhuming, excavating, and searching for the new, the unknown — some of it pretty bad, a lot of it very good. If they were to keep this vast new market they had helped create, they simply had to have something new to attract people. After all, how many copies of the four Brahms Symphonies does one want?

Buyers Profit

No matter if the scratching, digging, etc. was inspired by pure economics. The immense market of record buyers has profited by being able to buy things which no producer would have had the courage to offer before.

A case in point is the record mentioned here. Ten years ago even few foreign labels would have spent the time and money to record the music of King James I and no American companies at all would have bothered. There would have been so limited a market that it would not have been practical.

Today, thanks be, things are different. If any one ever wrote it, someone is sure to have recorded it. All hail the record makers, foreign and American, who have made it possible to own and enjoy the obscure works known to few but the elite among music lovers and concertgoers. And thanks to you the serious record collector who has helped force this circumstance into reality.

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Fresh Insight

BASIC CHRISTIAN BELIEFS. By **Frederick C. Grant.** Macmillan. Pp. 126. \$2.95.

Frederick C. Grant, who has enriched theological thinking through the many works that have appeared under his name, does so once again in a small volume entitled *Basic Christian Beliefs*.

In this book Dr. Grant takes up such matters as Christianity and other religions, belief in God, sin and forgiveness, belief in Christ, etc. As one might expect, all of these topics are illuminated by material drawn from Dr. Grant's vast store of historical and exegetical knowledge.

To be sure, there are matters here and there (e.g., the treatment of the Virgin Birth) on which not all readers will find themselves able to follow Dr. Grant. Nonetheless, on the most basic issues of all (as, for example, on the finality of the Christian religion) they will find fresh insight and renewed emphasis:

"To this full revelation the other faiths were no doubt preparatory, as stages in an on-going process of divine revelation; but this one is final, in the sense that nothing more can be added, for it is the fullest revelation possible under the terms and conditions of our human life in this present world. This revelation, we Christians believe, was completed in Christ: i.e., He took for granted and built upon the preceding stages in the age-old course of divine communication, and carried the revelation to its full development" (p. 3).

F.C.L.

BIBLICAL FAITH AND SOCIAL ETHICS. By **E. Clinton Gardner.** Harper. Pp. 386. \$5.

This work presents a doctrine of Christian ethics which is a modification of the conceptions of Brunner and Nygren. Our author thus seeks to provide a firmer ground for Christian social moral theory. However, the basic conceptions of the author are much the same as those of his sources. Man is defined more as sinner than as a being with a created nature. The theocentric basis of ethics becomes so exclusive that the nature of man as a social being becomes obscure. All self-regarding motives are sinful. Even Christian marriage is so involved in sin that it always carries within itself the same evil characteristics as adultery.

On this basis, with its extreme stress upon the love of God and obedience to His will as revealed to a man from moment to moment, moral law has no finality. Even the Sermon on the Mount is not ethically final but is only a sign-

post pointing to something beyond itself as the transcendent demand of the divine will upon the believer.

However, our author's rather severe condemnation of man is relieved when he applies his doctrine to actual social relations. Then human nature is called in as a clue to social matters. However, since the characteristics of human nature are never given, and man is defined as sinner, there seems to be no ground for proclaiming the value of marriage, the need of social justice, and the dignity of the individual. To make the most fundamental characteristic of man his sin is to leave social ethics without any basis. Our author brings in the classical Christian philosophy of human nature as a foundation for his social ethics. But he does it in such a way as to provide no adequate foundation for marriage, for the state, and for that essential magnanimity which is so necessary for a proper and generous love of neighbor.

JOHN S. MARSHALL

In Brief

THE LETTERS OF JAMES AND PETER. Translated, with Introductions and Interpretations, by **William Barclay.** Westminster Press. Pp. xviii, 415. \$2.50. Another installment in a series aimed at approximately same readership as Layman's Bible Commentary. Dr. Barclay is lecturer in New Testament and Hellenistic Greek at the University of Glasgow.

AMERICAN PROTESTANTISM. By **Winthrop S. Hudson.** University of Chicago Press. Pp. vii, 198. \$3.95. A survey divided into three parts: I. The Shaping of American Protestantism, 1607-1787; II. Shaping a Protestant America, 1787-1914; III. Protestantism in Post-Protestant America, 1914—. Several scattered references to Episcopalians. Author is Professor of History of Christianity, Colgate-Rochester Divinity School, and volume is another installment in series, "Chicago History of American Civilization," under general editorship of **Daniel J. Boorstin.**

LUTHER'S WORKS. Volume 37. Word and Sacrament III. Edited by **Robert H. Fischer.** General Editor: **Helmut T. Lehmann.** Muhlenberg Press. Pp. xxi, 406. \$5. Another installment in a projected 56-volume set, ten installments of which have already appeared. The project, which is the joint venture of Concordia Publishing House and Muhlenberg Press, will give to students the most complete edition of Luther's works in English.

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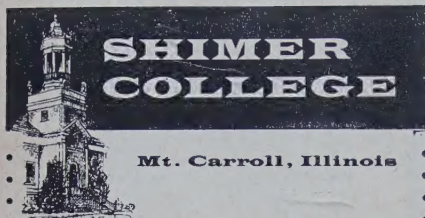
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PEOPLE and places

Appointments Accepted

The Rev. David A. Crump, who has been chaplain of Hobart College, Geneva, N. Y., for the past five years, will on January 1 begin work in the diocese of California at a new mission which will be known as the Church of St. Jude the Apostle. The mission site is in Cupertino, Calif., near San Jose and Santa Clara. The community is now small, but is expected to have a population of more than 100,000 by 1970.

The Rev. John Denham, formerly associate rector and then priest in charge of St. John's Church, Hagerstown, Md., is now executive secretary of the department of Christian education of the diocese of Maryland. Address: 105 W. Monument St., Baltimore 2, Md.

The Rev. William A. Edwards, formerly rector of St. John's Church, Marion, N. C., is now rector of St. John's Church, Wytheville, Va. Address: 465 Church St.

The Rev. George N. Forzly, formerly associate at St. Martin's Church, Charlotte, N. C., is now vicar of a new mission in the diocese of Atlanta, the Church of the Transfiguration, Rome, Ga.; he will also serve St. Barnabas', Trion. Address: 111 Glendale Rd., Rome, Ga. (The new congregation, which is meeting temporarily in the high school auditorium, began as the result of cooperative efforts by the diocese and St. Peter's Church, Rome, Ga.)

The Rev. Karl C. Garrison, Jr., formerly rector of St. Bartholomew's Church, Hartsville, S. C., is now rector of Grace Church, Ellensburg, Wash., which also serves Episcopal students at Central Washington State College in Ellensburg.

The Rev. Lloyd F. Gebhart, formerly rector of the Church of St. John the Evangelist, Chico, Calif., is now vicar at St. Clement's Mission, Rancho Cordova, Calif. Address: Box 241, Rancho Cordova.

St. Clement's is the newest mission in the diocese of Northern California, having been organized in September. Rancho Cordova is a rapidly growing suburb of the city of Sacramento and is near Mather Air Force Base. The mission is using rented facilities, but will soon launch a building program.

The Rev. A. Stewart Hogenauer, who is resigning December 31 as executive secretary of the department of Christian education of the diocese of Newark, is now on the staff of the Church of the Saviour, Denville, N. J., and St. Michael's, Wayne. He will continue to serve as editor of the *Newark Churchman*.

The Rev. Jesse W. Hudson, formerly a perpetual deacon at St. James' Church, Alexandria, La., is now serving on the staff of St. John's Church, Norman, Okla., as a perpetual deacon.

The Rev. Kenneth W. Kadey, formerly rector of St. John's Church, Oklahoma City, Okla., will on January 1 become dean of St. John's Cathedral, Albuquerque, N. M.

The Rev. Robert H. Richardson, formerly curate at St. Paul's Church, Lansing, Mich., is now rector of Christ Church, Henrietta, Mich. Address: R. R. 1, Munith, Mich.

The Rev. Tillman B. Williams has for some time been vicar of St. Jude's Church, Miami, Fla. Address: 1351 N. W. Little River Dr., Miami.

Church Army

Miss Mary Parrish, formerly secretary to Bishop Horstick of Eau Claire, is now secretary to Bishop Hubbard of Spokane. Address: S. 1227 Division, Spokane 3, Wash. Miss Parrish is a commissioned sister in the Church Army.

Changes of Address

The Rt. Rev. Benjamin M. Washburn, retired Bishop of Newark, should be addressed in New York at 2 E. 90th St., New York 28, not at the Hotel Croydon.

The Rev. Frederic V. C. Ward, who recently began work at St. John's Church, Colville, Wash., and the Church of the Redeemer, Republic, should be

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Ordinations

Priests

Spokane — On November 4, the Rev. Dean Arthur Holt, college chaplain, Washington State University, Pullman, Wash.

Deacons

Oklahoma — On June 17, Larry B. Gatlin, curate, St. John's Church, Norman; Charles D. Keyes, vicar, St. Stephen's, Guymon.

Oklahoma — On October 13, John P. Fitzgerald, who will do supply work for the present.

Panama Canal Zone — On September 2, David W. Plumer, assistant at Christ Church, Colon, R. P., and acting director at Christ Church Diocesan Academy. His previous service in the district has been as a layreader.

Corrections

The Rev. Alden R. Burhoe, vicar of the Church of Our Saviour, Somerset, Mass., formerly addressed at 22 McKinley Ave., has moved to 282 Harrington Lane, Somerset, Mass. (Somerset was inadvertently listed as being in Michigan in the issue of November 12.)

The Rev. James C. Walworth, called "resident chaplain" at St. Luke's Episcopal Hospital, Houston, in the issue of October 29 is more correctly called "chaplain resident." The Rev. Mr. Walworth is in a training position at the hospital along with two other ordained clergymen, one a Lutheran and one a Baptist. (The continuing staff of the hospital includes the Rev. Armen D. Jorjorian, religious director and chaplain, and the Rev. Lucian T. Jones, associate chaplain and supervisor of training. Both are Episcopal priests.)

Resignations

The Rev. Kieth Mathers, perpetual deacon in charge of the Church of the Resurrection, Oklahoma City, Okla., has given up this work and is planning to go on to the priesthood. He is a student at the Episcopal Theological Seminary of the Southwest, Austin, Texas. The Rev. Mr. Mathers

became a perpetual deacon while continuing to serve as manager of TV operations for a station in Oklahoma City.

The Rev. William Oliver Johnson has retired as rector of St. Paul's Church, Beloit, Wis. Fr. Johnson began work at Beloit 20 years ago, coming from Milwaukee, where he was associate at St. Paul's Church.

Births

The Rev. David C. Casto and Mrs. Casto, of St. Anthony's Church, Wilmington, Ohio, announce the birth of their second son, Kevin John, on October 27.

The Rev. William M. Romer and Mrs. Romer, of St. Mary's Church, Lake Luzerne, N. Y., an-



nounce the birth of their second child and first daughter on September 16.

The Rev. Elton O. Smith, Jr. and Mrs. Smith, of St. Paul's Church, Lee's Summit, Mo., announce the birth of their third son, Mark Hampson, on November 9.

The Rev. Henry R. Solem and Mrs. Solem, of St. John's Church, Durand, Mich., announce the birth of their second child and first daughter, Elizabeth Katherine, on October 29.

Diocesan Positions

The Rev. Willis G. Lonergan, Jr., associate rector of St. Stephen's Church, Spokane, Wash., is now also head of the department of Christian education for the missionary district of Spokane.

The Rev. William C. Norvell, rector of St. Christopher's Church, River Hills, Wis., is now chairman of the department of Christian social relations for the diocese of Milwaukee. He succeeds co-chairmen Messrs. Peter Day and Van Coddington.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Francis Lee Whittemore, retired priest of the diocese of Massachusetts, died on October 19th, at Dedham, Mass.

Fr. Whittemore was born in Cambridge, Mass., in 1871. He was graduated from Harvard University with the B.A. degree in 1892 and from the Episcopal Theological School, Cambridge, with the B.D. degree in 1895. He was ordained to the priesthood in 1897. His early pastorates were at Grace Church, New Bedford; Grace Church, Church of Our Saviour, and Calvary Church, all in Providence, R. I. In 1904 he became rector of St. Paul's Church, Dedham, and served until 1936 when he became rector emeritus.

A niece, Mrs. Louise Whittemore Nonnenmacher, of Dublin, N. H., survives.

William B. Dalton, member of Grace Cathedral parish, Topeka, Kan., who served the diocese of Kansas as secretary of the Bishop Vail Foundation from 1948 through 1957, died on November 10th, at Topeka.

Mr. Dalton was born in New York City, in 1876. His residence had been in Topeka since 1927. He started in the oil business in St. George, Kan., in 1909. In 1924, he served as state senator from Nemaha and Pottawatomie counties. He had insurance interests, and owned and operated the Kansas Oil Company in Topeka, the William Dalton and Sons grain elevator at St. George, several farms in the St. George area, and an oil company there. Since 1944 he had been vice chairman of the Kansas Oil Men's Association. He was designated "Oil Man of the Year" in 1960.

Survivors include his wife, Ellen Alsop Dalton, and a son, William A. Dalton, both of Topeka; a daughter, Mrs. W. C. Epperson of Coffeyville, Kan.; a granddaughter, Mrs. Roger McCoy, and a great-grandson, Michael Dalton McCoy, both of Boulder, Colo.; and two sisters, Mrs. Grace Davis and Miss Winifred A. Dalton, both of St. George.

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HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.



NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SYRACUSE, N. Y.

CALVARY

1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs
8:45, Sat 4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S

Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
Sat 12

RICHMOND, VA.

ST. LUKE'S

Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S

15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL

23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Samuel E. Purdy, Rev. Frederick McDonald, canon
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45